WESTERN RECORDER.

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COLONIZATION.

A Committee from the Society of Inquiry at Andover, who were some time ago appointed to consult with the American Colonization Society at Washington, on the subject of colonizing free Blacks on the African Continent, have at length returned and made their report to the Massachusetts Society for the suppression of the Slave Trade. Information obtained through such a source as this, may undoubtedly be relied on as true; and we trust therefore that the prejudices, which to some extent have prevailed against the project of colonization, will soon be dissipated. Hayti it is true, offers some peculiar facilities to the business of emigration; but what is she doing to *prevent the ravages of slavery on the African Continent?* and is there nothing unfavourable in the *bitter spirit of persecution* that rages in her country? But whatever may be thought of this; we are persuaded, that the time must soon come, when the millions of Africa are to claim their full share of Christian sympathy and exertion. We have not yet seen the whole of the report alluded to: but the Boston Telegraph furnishes the following important extracts.

The following are the most important objects in relation to our own country, which, after repeated interviews with some of the most active and influential members of the Board, we are convinced may be accomplished by the plans of the Colonization Society.

1. The proposed Colony will be a place of refuge for the free blacks of our country. We need say nothing of the ignorance, or the vice, or the wretchedness of this, proverbially the most degraded portion of our population; nor need we attempt to show that all the efforts which have heretofore been made to elevate the character or increase the happiness of these people, must necessarily fail of accomplishing their end. It will be enough for us to explain our meaning, by saying that the free blacks, though in this country they are out of the reach of all the most powerful motives which operate to produce industry, and sobriety, and good order in the other classes of society, will, if placed in a community by themselves, fall under the influence of these motives, and will of course show themselves capable of becoming industrious and useful citizens. And the influence this would have on the blacks who should remain in this country, can easily be conceived. On our journey to Washington, we met with a small society of free blacks, who have associated for the purpose of transporting themselves and their families to Africa. This Society was formed by the influence of one among them who had been at the Colony, and seeing the privileges it offered, was anxious to join it. One of the most intelligent and respectable of this little band said to us,—"I expect to suffer many personal hardships, and I expect to gain but little for myself; but I go to provide a home and a country for my children."

2. The Colony will afford to those masters, in the Southern States, who are desirous of emancipating their slaves, an opportunity of accomplishing their benevolent wishes. It is not for us to vindicate, in this place, the propriety of the laws which forbid emancipation. It is enough that in most of the slave States, there are such laws. And if there were not, yet we think there are no masters of enlarged and enlightened benevolence, who would be willing to turn loose upon society a horde of such miserable vagabonds as liberated slaves have almost invariably shown themselves to be. Every emancipated slave might be transported to this Colony, and thus two important benefits be gained at once,—first, society would be delivered from the nuisance of his presence, and secondly, the slave himself would be placed in the best possible circumstances for the promotion of his own comfort, while his children, instead of being ignorant and miserable to the hundredth generation, might become the intelligent and virtuous members of a thriving and happy community.

3. The establishment of such a Colony will have, as we believe, an important bearing on the ultimate extinction of slavery. For,

First, The Colony will afford the best means of ascertaining the actual state of the trade. According to the lowest estimate which we have seen, the annual exportation from Africa at the present time, is not less than fifty or sixty thousand. Some accounts swell it far beyond two hundred thousand. Even the first of these numbers hardly falls within the bounds of credibility, especially when we recollect that the population of the whole western coast of that continent has already been very much diminished by the ravages of this horrible traffic. Now, in view of these loose and improbable accounts, it is highly important that the public, and that government, should know specifically and definitely the facts of the case. It will easily be seen that a Colony which must necessarily have much intercourse with the natives, and with the traders of every character which may visit the coast, will be able to furnish the most specific and best authenticated information. It was by collecting and publishing *facts*, that Clarkson carried for his righteous cause the mind of Parliament;—and it is in the same way, that our own republic and the kingdoms of Europe must be led to form such a combination as will sweep from the face of the earth every vestige of this tremendous evil. The following extract of a letter lately received from the Agent at the Colony, is of the same nature with the thousand facts which Clarkson collected to work upon the sensibilities and philanthropy of the British nation.

"The following incident," says Mr. Ashmun, "has just occurred. I relate it, not from its singularity—for similar events take place perhaps every month in the year.—But it has fallen under my own observation, and I can vouch for its authenticity. King Boatswain, our most powerful supporter and steady friend among the natives, (so he has uniformly shown himself) received a quantity of goods on trust from a French slaver; for which he stipulated to pay young slaves. He makes it a point of honour to be punctual to his engagements.—The time was at hand when he expected the return of the slaver. He had not the slaves. Looking around on the peaceable tribes about him, he singled out the Queahs, a small agricultural and trading people, of most inoffensive character. His warriors were skilfully distributed to the different hamlets, and making a simultaneous assault on the sleeping occupants in the dead of the night, accomplished, without resistance, in one hour, the annihilation of the whole tribe. Every adult man and woman was murdered—every hut fired—very young children, *generally* shared the fate of their parents. The boys and girls alone were reserved to pay the Frenchman." Under a subsequent date he adds, "since writing the above, I learn that a few towns belonging to the Queahs escaped the desolation and slaughter."

Second, The Colony will afford a place where the naval force employed by our government to carry into effect the laws against the slave trade, can receive stores and provisions, &c. The British could do nothing effectual on the coast of Africa, were it not for their establishment at Sierra Leone. They support there, if we have been rightly informed, a Court which has the jurisdiction necessary to try, and condemn, and punish all offenders, without the expense and difficulty and delay of a voyage to England. A similar establishment at Cape Montserado, and another a few hundred miles farther south, would be a serious obstacle in the way of slave dealers.—We presume that all are convinced that there is no effectual way of suppressing the slave trade, but by going to its source in Africa.

Third, We suggest one consideration more. The Colony, if properly cherished, will be able in a few years, by its own resources, and its own power, to do much towards the entire suppression of this evil. The barbarians of Africa, now know of no trade but the traffic in human life, and when you speak to them of the abolition of this trade, they connect with it the loss of all the little conveniences and luxuries which their intercourse with Europeans has rendered essential to what they consider as comfort.—The Colony will give them new ideas on this subject. It will engage them in a legitimate traffic. Nor will this be all. It will be able to lift up its voice, and to put forth its power against the piratical adventurers. It will be able to tell them—"this territory is our country, and we will defend it;—these Africans are our brethren, the sons of our fathers, and they shall not be murdered." The slave dealers anticipate this; and it is to their machinations that the late war with the natives has been attributed.

FIRST ANNUAL REPORT

Of the young Men's Missionary Society of New-York, auxiliary to the United Domestic Missionary Society.

This Report which was issued a short time since, is a very interesting one. It sets forth the utility of Domestic Missions, and offers an example worthy of the extensive imitation of the young men throughout the country. We have room at present only for the following extracts.

"The circuit of our care has embraced stations in the counties of Rensselaer, Delaware, Schoharie, Warren, Essex, Herkimer, and Genesee.

"The following is a list of the Ministers of the Gospel, towards whose support, as Missionaries, the Directors have pledged the Society for the sum herein after mentioned—the commissions having been issued by the Executive Committee of the Parent Society.

Rev. Daniel Waterbury, who is settled in Andes, Delaware County, for one year from August, 1822.

Rev. B. F. Pratt, in Mount Morris, Genesee County, for one year from 1st January, 1823.

Rev. Luke Lyons, in Esperance, Schoharie County, for one year from 9th December, 1822.

Rev. Samuel Sweezey, in Norway, Herkimer County, for 1 year from 20th Feb. 1823.

Rev. Asa Messer, in Essex and Willsborough, Essex County, for one year from 1st April, 1823.

Rev. Samuel C. Bradford, in Crownpoint, Essex County, for one year from 20th February, 1823.

Rev. Jonathan Kitchel, in Bolton, Warren County, for one year from 9th December, 1822.

Rev. John K. Davis, in Warren County, for one year from 1st October, 1822.

Rev. Egbert Roosa, in Masonville, Delaware County, for one year from 1st June, 1823.

Rev. Ebenezer Cheever, in Hoosick, Rensselaer County, for one year, if needed, from February, 1824.

To the before mentioned we pay $1140.

"The labours of these ministers are not confined to the towns named, nor even always to the counties which embrace them; the surrounding desolations they seek to repair, as strength and opportunity will allow—without forgetting, however, the cardinal principle of our Society; that it is less our aim to disperse scattered beams of light over an extended region, than to locate little suns amid the darkness of the wilderness.

They have been active in the distribution of Bibles and Tracts, in the formation of societies for these objects, and in the introduction of that moral machinery which has worked such vast results, in late years, in preparing the way of the Lord. But their chief aim is to preach the Gospel and administer the ordinances of Christ; which two things we do not believe to be as separable as the practice and popularity of mere itinerant preaching would indicate. Our Lord's commission to his apostles and their successors is, 'Go ye therefore and teach all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to *observe all things* whatsoever I have commanded; and lo! I am with you alway, even unto the end of the world.' From which it is apparent that the King in Zion intended to have a dominion visible on the face of human society, and requires the practice of outward rites as tests of obedience and channels of blessing."

"The Treasurer reports the receipts of the Society to be $1036 22, and that he has paid out during the last year $917 90."

THANKSGIVING IN NEW-HAMPSHIRE.

Gov. Morril has issued a proclamation, requiring Thursday, the 11th of November next, to be observed as a day of thanksgiving and prayer throughout the state of N. H. Whatever may be the character of his Excellency, and we know nothing to his prejudice, his Proclamation is a truly Christian document, setting forth a variety of topics for the giving of thanks, and including in his prescriptions for prayer just what a good man would desire to see. The following is an extract.

"And both Ministers and People, of the several religious denominations of Christians, throughout this State are desired to assemble in their respective houses of worship, that we may unitedly and publickly acknowledge our ingratitude and guilt, and penitently plead for pardon and reconciliation, through the merits of the Divine Redeemer. Let us gratefully adore the kind providence of Him, whose tender mercies are over all the works of His hands, and thankfully acknowledge the numerous temporal and spiritual favours he has bestowed upon our Nation, and the People of this State in particular. Let us be thankful that He has graciously preserved us from wars, pestilence and famine, watched over the life of the President of the United States, and other important Officers of the General Government.—That he has caused the earth to produce a sufficiency of the conveniences and comforts of life, for the wants of its inhabitants, and that success has attended our commercial and manufacturing interests. Let us humbly praise our Divine Benefactor, for that public order, general happiness, and universal prosperity, which pervade our Nation, and more especially, for the superior civil and religious institutions of our country.—For the extensive diffusions of the Bible, and those benign principles of the Gospel which meliorate the condition of mankind, and bring salvation to those who cordially embrace them.

"Let us realize that we live in a Christian country, and in an eventful period of the world—that we are members of the same great family; and that, as Christians and Philanthropists, we ought to sympathize with our fellow creatures in their privations and sorrows, and bear on our hearts to the throne of Divine Grace, the condition of the suffering and oppressed, of every nation on earth.

"And while we devoutly recognize Divine Goodness, in the dispensation of public and private favours, let us humble ourselves before God, for past ingratitude and disobedience, plead for repentance, the influences of His Spirit, and pardoning mercy, through the merits of His beloved Son—That He would graciously continue unto our Nation the inestimable civil and religious privileges we now enjoy: prosper the administration of our General and State Governments, preside in our National Councils, and guide all those who manage our domestic concerns and foreign relations.

"That he would kindly take the Government and People of this State under His paternal care; restrain the citizens from the violation of moral precepts, and the profanation of the *Sabbath*; and incline them to cultivate and practice those duties and virtues, which exalt a nation, promote individual happiness here, and prepare for future enjoyment. That He would prosper the means of literary and moral instruction; smile upon our College, and all seminaries of learning; that they may become nurseries of piety, that our youth may acquire those habits of virtue and religion, which will qualify them for extensive usefulness, in their day and generation—That He would graciously cause wars and contentions among Nations to cease forever; give divine influence to the dispensation of His word, bless the means in operation to extend the Scriptures, and the institutions of the Gospel to the ends of the earth; succeed the labours of those who propagate and preach the Gospel, that its holy ordinances, and saving influences may be enjoyed, by every nation, kindred, tongue and people, under Heaven."

EXTRACT FROM A LETTER TO A MOTHER.

Should I be asked—What has been the first subject of my thoughts in the morning—What the last at night—What has occupied my mind most during the day—to what have all my plans, and employments referred; and respecting what have my strongest hopes and most painful apprehensions been excited?—I should instantly answer, MY CHILDREN. I have suffered far more anxiety and perplexity respecting them, than from any other source. I cannot tell you how many times my heart has sunk, with the discouraging conviction that I had none of that knowledge of human nature, and the best methods of regulating it; none of that patience; none of that consistency and dignity of character, which would enable me to govern my children well; which would make them respect and love me. But all my efforts have never appeared to me to effect any thing, except so far as I have sought God's blessing upon them.—As I fulfil this duty, in the same proportion do I perceive that my endeavours are successful, and my difficulties vanish. I find that I must go to God each morning, and ask for wisdom & patience to help me thro' the day: I must entreat him to render my children mild and teachable; and to bless my exertions for their good, not according to their amount, but his own abundant goodness—When I do this with any degree of faithfulness, I am sometimes surprised at the ease with which I can control them; the good temper that they exhibit through the day, and the wonderful salutary effect of discipline, if I am obliged to use it. I find also, that all my unassisted efforts at *self-control*, (which is *indispensable*, if we would control others,) can never, alone, render me forbearing, mild and consistent. I must go to the Bestower of all correct feelings; else my children will witness in me a want of equanimity and good temper, and thus my influence over them will be counteracted.

The inference which I draw from my own experience, is this; that without religion, we can never properly discharge *all* the maternal duties. Without it, we cannot confidently expect God's blessing upon our children; we cannot pray for them as we ought; we cannot hope for those restraining influences of His Spirit which shall render them tractable, and ourselves patient.

DEVOUT AND HONORABLE WOMEN.

"Of devout and honourable women," the sacred scriptures record "not a few." Some of the most affecting scenes, the most interesting transactions, and the most touching conversations, which are recorded of the Saviour of the world, passed with women. *Their* examples have supplied some of the most eminent instances of faith and love. *They* are the first remarked as having "ministered to him of their substance." *Theirs* was the praise of not abandoning their despised Redeemer when he was led to execution; and under all the hopeless circumstances of his ignominious death; *they* appear to have been the *last* attending at his tomb, and the *first* on the morning when he arose from it. *Theirs* was the privilege of receiving the earliest consolations from their risen Lord; *theirs* was the honour of being first commissioned to announce his glorious resurrection. And even to have furnished heroic confessors, devoted saints, and unshrinking martyrs to the church of Christ, has not been the exclusive honour of the bolder sex. MRS. MOORE.

MINISTERIAL EXCHANGES.

The question, whether orthodox clergymen should ever exchange with Unitarians, has been lately discussed at some length in the eastern papers: but the best solution of it we have yet seen, has been furnished by a correspondent of the Boston Telegraph; and is as follows:—

An answer to this question may be obtained by considering what a minister, by practice, declares to his people and the world, concerning those with whom he exchanges pulpits.

1. He declares that he believes they are, according to the Bible, ministers of our Lord Jesus Christ.

2. He declares that he believes that they preach *essentially* the same gospel which the Apostles preached.

3. He declares that he believes that those things in which his faith differs from theirs, are *not* essential.

4. He declares that he believes that their preaching is calculated to promote the *conviction* and *conversion* of sinners; and the interests of the church of our Lord Jesus Christ in the world.

Now, if such a minister really believes all this, and if it is agreeable to the word of God, he can, consistently with faithfulness to Christ, exchange with them. Otherwise he cannot, because by doing it, he would declare to the world what he does not believe. This no conscientious man will do:—and this no liberal man, who suitably regards the rights of conscience will wish him to do.

A —.

MOURNING.

A French writer gives a neat summary of the different observances among mankind relative to mourning and funeral ceremonies. All the world, says he, is acquainted with the magnificence of the Roman obsequies and funeral games. The Greeks also burnt the corpses of distinguished indivduals, with funeral feasts and the lamentations of hired weepers, though they generally display a less sumptuous grief, and a better regulated piety. The Persians buried the bodies of the dead, and the Scythians ate them: the Indians enveloped them for preservation's sake, in a sort of lacker: and the Egyptians embalmed and and dried them, exhibited them on festival days, placed them at table among their guests, guarded them as their most precious possessions, and lent and brorowed money upon these strange pledges. In our time, the custom of dancing at funerals is only practiced in India and other savage nations; but funeral entertainments still prevail in many European countries. Among others, the ceremony of interment is solemn and silent, which nevertheless does not interfere with the wish that all may be forgotten as speedily as possible. We observe more ostentatious rites for persons of consequence; their carriages follow them to the grave, and sometimes their horse is paraded, which having been made to fast, seems to partake of the affliction of the occasion. The Orientals, from whom we borrowed this custom went farther:—they made the horses in funeral procession weep, by blowing a particular powder up their nostrils.

In Italy, the mourning was formerly white for women, and brown for men: in China it is white; in Turkey, Syria, and Armenia, it is blue: in Egypt, yellow: in Ethiopia grey. Each of these colours had originally its mystical signification. White is the emblem of purity, celestial blue indicates the space where the soul ranges after death: yellow, or the tinge of dead leaves, exhibits death as the end of all human hope, and men falling like the leaf of autumn; gray presents the colour of the earth our common mother; and black, the funeral costume now adopted throughout Europe, is an allusion to the eternal night. In England the king never wears black; he is clothed in red, as mourning. Till the reign of Charles VIII. white was the funeral garb in France. The Emperor Leopold, who died in 1575, used to suffer his beard to grow in disorder during the whole period of mourning. In this he imitated the Jews. The dowager empresses never left off weeds, and their apartments were hung with black till their death.

The Chancellor of France is the only person in the kingdom who never wears mourning. The brothers, nephews, and cousins of Popes never wear it. The happiness of having a Pope in the family, is too great to allow them to be afflicted even by his death.

But the most remarkable of all these usages is, perhaps, that of the people of those ancient nations who dress themselves as women, when they lost their relations, in order, it is said, that the ridicule attached to their vestments might make them ashamed of their grief.

OLD SELECTIONS.

NEW COMMANDMENT.

They who love the Lord fulfil his *new commandment of loving one another.* They take pleasure in the company, in the conversation, in the holiness, in the prosperity, and in the spiritual good and peace of the disciples and co-heirs of Christ. The habitual language of such a soul is—O Lord, thou art all my salvation and all my desire; I would not care for heaven were it not for thee; neither would I love myself were I not one with thee; O that I may always seek thee, find thee, and love thee, so as that I may forever enjoy thee.

HAPPINESS.

Happier is the least and lowest of the servants of Jesus, than the greatest and most exalted potentate who knoweth him not. *A day in thy courts is better than a thousand in the tents of wickedness.* If this be the case upon earth, how much more in heaven! O come that one glorious day, whose sun shall never go down, nor any cloud obscure the lustre of his beams; that day when the temple of God shall be opened in heaven, and we shall be admitted to serve him forever therein!

Every man hath, according to his faith. If he desire pardon, joy, peace, holiness and glory everlasting, his desires shall be accomplished in all their extent.

Faith looks not on the strictness or the difficulty of duty; but on the power and strength of the Lord.

Not to *live* well, but to *do* well is life.

The habit of thinking, of making new discoveries, of acquiring new ideas, is a never-failing resource to him who feels his mind enriched by observation, and knows how to apply the knowledge which he gains.

OSAGE MAGNANIMITY.

The New York Christian Register contains a long extract of a letter from Mr. Vale, one of the Missionaries at the Union Station, giving a detailed account of six chiefs delivering themselves up to our government to be tried for their lives. Some notice of this transaction was laid before the public some time ago: but we cannot resist the temptation to give a few extracts from the animated description contained in Mr. V.'s letter—especially as any thing which serves to develope the character of the Aborigines, must prove acceptable to the Christian community.

"The 8th of June was appointed for the surrendry of those criminals *who had killed the whites*, to Col. Arbuckle, for trial. The Chiefs having requested me to be present on the occasion, I went with cheerfulness, yet with doubts and fears respecting any good result of the interview. So new and so strange would it be for the Osage Chiefs to deliver their men to be tried for their lives. They had attempted last year, to take a murderer to the Fort, a young man, for killing a Cherokee, and had not been able to do it. How then could they surrender six or seven of their chief warriors? What power had the Chiefs to do this? and who ever heard of criminals giving up themselves?

"It is to be kept in mind, that among Indians, the leaders of a war-party, are accountable for all the mischief done by the party. They conduct the campaign, and give the orders, although they do not fire a gun. If, therefore, innocent blood be shed, the leaders are considered as the criminals. The leaders, in the late affair, were of course demanded.

"Mad Buffalo and others, had lost relatives. It is considered by them wrong to cease mourning, until they have slain, or caused to be slain, some of their enemies. They had just made an unsuccessful campaign against the Pawnees; they were likely to return without avenging the *manes* of their deceased relatives; and consequently they could not put off the tokens of mourning, and put on the signs of gladness; or, in other words, could not shave and paint their heads, till they had destroyed some of their fellow-mortals. This led the deluded party to determine on sacrificing the first human beings which should fall in their way; and this happened to be a camp of Americans.

"The leaders, like all warriors, are men of renown, heads of bands, and much respected among the people. It was the universal opinion that they would not submit themselves for trial; and from their long delay, the officers at the Fort had reason to expect they would not.

"On the 7th, the whole town, to the number of four thousand, had encamped at the falls of the Verdigris, four miles from the Fort. At 12 o'clock, on the 8th, no Indians had arrived. The Col. was in doubt as to what they designed to do. He had thrown up a breast-work of wood, enclosing the encampment and the stores. He had made preparation to meet them, provided they should approach with hostile intentions.

"About one o'clock, it was announced that four hundred warriors were approaching. They forded the river, about half a mile above the Fort, and halted at a little distance in the most perfect order. Many of them brought their guns, bows and arrows, and tomahawks, which was said to be unusual when they met in Council. Indeed I could perceive some signs of fear in those around me, in the Fort. In a few minutes the Col. invited Clamore and the other Chiefs to an interview. The old Chief came forward in complete American dress, with the sash from his friend, Mr. Little, of New-York, around his waist. His shirt was fine linen, and ruffled; Coat and pantaloons, of fine blue, formerly worn, perhaps, by some officer of distinction at Washington. This was the first time I had ever seen the old Chief thus habited: and the moment I saw him in this attire, I felt a secret impression that something was to be done, honourable to himself, and happy for the nation. His countenance was uncommonly placid. He seemed to feel his dignity, and when I took him by the hand, I perceived that he was friendly, and was thinking to do right. This Chief, like all other Indians, and like all other men, has his failings; but I never meet him without feeling a strong attachment towards him, mingled with respect.

"There were present two good Interpreters, viz. Mr. Williams and Francois Mogre. The Col. opened the talk, by stating that he was ready to receive those men, who were leaders in the party that killed the whites. To this Clamore replied, that his people wished to have these men tried by the Commanding Officer, at this place.—The Col. then fully explained to him his incompetency to try men for a trespass against the Civil Government; the tenor of our laws; the nature of the trial; the way in which it would proceed; and the care which would be taken to come at the truth, and to do justice. He also gave assurance, that the men should be conducted in safety to Little Rock, the seat of Justice for this Territory. This satisfied the Chiefs, and led them to request the Col. to repeat the same talk in the hearing of all the people. They then retired, and the old Chief harangued his people for twenty minutes, repeating the talk he had heard, and making promises to the unhappy men, that their families should be provided for.

"A large Council Circle was formed, and the criminals were seated in the centre.—The Col. then repeated in the ears of the criminals, the explanations and assurances already given; and a scene followed, as feeling as it was surprising. Six Indian warriors, possessed of all the greatness of Roman Generals, resigning themselves, with more than Roman firmness, into the hands of our Government, to be tried for their lives. Mad Buffalo, in a full American uniform, first arose, and taking each of us by the hand, thus addressed the Commanding Officer: "American Chief, it was by accident that those white people were killed. But at your word, I will go to answer for this offence." His voice was a little agitated, but full. His countenance, naturally fierce and savage, was now bold and firm. As he closed, the Counsellors and Fathers round the circle, in very mild accents, pronounced what he had said to be right. This response was calculated to strengthen the criminals in their decision. The second then arose and said, "Chief, I have never wished to kill white men; no; when they have come to my town, I have, with pleasure, fed them. But since you wish me to go and answer for this affair, I will go." Another rose and said, "My Great Father, I have lived in peace, till you see my head is full of grey hairs, and now they are covered with sorrow. At your word, I will go." In language like this, did each separately address the Col. Yes, my dear Sir, in language and manner affecting to the most insensible heart. To each, the old Counsellors responded a note of approbation, which bespoke the unanimity of the nation in the measure. There were present, also, delegates from the people of White Hair's village, the Little Osages, and Shungeh-Moineh's town, to testify their satisfaction in having the criminals given up; and two of whom, came forward and addressed the Col. to that effect.

"Here, Sir, was a scene deeply affecting to my feelings. It almost overcame me.—I said, is this possible? Have these men, who never read a syllable of true greatness, a magnanimity so great? Are their savage minds capable of such a sense of honour?

"A general silence ensued. All were astonished. The criminals took their seats with a countenance neither malicious nor fearful, but honest and thoughtful.

"When the time came for them to bid adieu to their families, natural affection gained the ascendency, and they were led to request liberty to be with their friends two days longer. With his accustomed wisdom, the Col. removed the difficulty by assuring them, that their wives and children might come to see them at any time while they remained at the Fort. They then rose and followed the Col. into the garrison, where they were received by the soldiers, and conveyed away for safe-keeping. During all this time, not a sigh nor a cry was heard among the people; a thing without parallel in the nation. For usually, on the smallest occurrence rather unpropitious, there is much crying and sobbing. Indeed, so far from opposing the measure, the women are all in favour of it; knowing that it will save them and their children, from being destroyed by war. The Col. expressed the highest satisfaction at the conduct of the people generally, and treated them not merely as a friend, but as a father. He gave them the customary presents in food and tobacco; but was careful to give them nothing until they had done the busines for which they came to the Fort. At night, the Chiefs slept in the Commander's tent, and the people generally returned to their Camp."

FATHERLESS AND WIDOWS' SOCIETY.

This interesting Society, the very name of which is enough to gain for it the approbation of the humane, and the respect of all, has now been in existence during a period of seven years; and in this time more than $2,500 have been collected and distributed for the relief of nearly 800 widows and fatherless children. How much misery has thus been prevented, how much happiness conferred, it may not be easy for those to conceive, who have never felt either the sorrows of bereavement, or the pinching hand of poverty. But the subjects of this charity know—they have many of them *declared*, in eloquence more expressive than that of language, how full of consolation was even the small assistance which the Society could afford them, at such a time and administered by such benevolent hands.—The Almoners of the Society have exercised a careful discrimination in distributing their bounty,—never furnishing aid in money, but only in such articles—fuel, food, clothing, &c.—as were needed at the moment, and which but for *them* must have been needed in vain.

There is a modesty in some widowed females, wich will not obtrude itself upon the eye of reluctant kindness—it chooses rather to suffer in silence and poverty—it calls upon no one but God. At such an hour perhaps, there enters an unknown friend with the words of consolation on her lips and the smile of benignity in her eye. It is a messenger from the Society for the relief of the widow and fatherless. She comes to "deliver the poor that cried, and him that had none to help him;"—to dry up the tear of despondency, and supply the wants which others would not regard even with a look of compassion. She does so: and as she retires, the blessing of them that were ready to perish comes upon her;—she "causes the widow's heart to sing for joy."

Such is the Fatherless and Widows' Society; and the interest which seems to be awakened in its behalf, is in some degree worthy of its noble design.—*Bost. Tel.*

BRITISH AND FOREIGN BIBLE SOCIETY.

Just twenty years have elapsed since the formation of this noble institution. During this period it has gradually extended its operations, till at length its name and its praise have spread through the whole earth, and it has become emphatically a blessing to all nations. From "a brief view of the operations of the Society," just received from London, it is engaged in promoting the translation, printing, or distribution of the Scriptures in *one hundred and forty* different languages and dialects: in *fifty-five* of which, they were never printed before. The whole number of Bibles and Testaments issued on account of the Society in Great Britain and foreign countries, is 4,252,363, and the whole expenditure has been 1,164,963*l.* or 5,172,438 dollars, of which about 1,600,000 dollars have been devoted to the circulation of the Bible in foreign lands.

The seat of the Parent Society is London, but its auxiliaries, branches, and Bible associations extend throughout the British dominions in every quarter of the globe.—The number of *domestic* auxiliaries and branches amounts to 859, together with about 2000 Bible associations, of which more than 500 are conducted by ladies. These associations are chiefly supported by contributions of *one penny* per week, and the vast augmentation of late years in the number of Bibles distributed, and the increased means of promoting the object of the Society, in foreign countries' may be attributed principally to their exertions. The number of *foreign* auxiliaries and branches is 65.

N. Y. Observer.

CHRISTIAN KNOWLEDGE SOCIETY.

The Society in Scotland for the Propagation of Christian Knowledge, has existed for nearly 120 years, and is incorporated by royal charter. The Directors in their last annual report, dated March, 1824, say, "Its ordinary funds and exertions have been directed almost exclusively to the education and religious instruction of the poor in the Highlands and Islands of Scotland." Its operations have been uniform and steady for more than a century: during all which time no extraordinary call has been made on the charity of the public. By its teachers, missionaries and catechists, the most important benefits have been conferred on a once rude and neglected population. 264 schools with 3,541 scholars, are supported by this Society, together with 11 missionaries, 16 catechists, and 38 superannuated teachers, at an annual expense of £4251. The Marquis of Bute, is President of the Institution.—*South. Intell.*

THE SYNOD OF NEW-YORK.

The Synod express their deep regret that the state of the churches does not supply materials for a more cheering account of the progress of the gospel. Their external prosperity, however, is not on the decline. About 700 members have been added to the churches during the past year. The religious instruction of children in Sabbath Schools, and catechetical lectures, and of the youth by means of Bible classes, continues to employ the united labours of the Church and their Pastors; and a broad foundation is thus laying for the future progress of religion. The monthly concert has not been neglected, and charitable Societies have received their usual patronage and regard. A spirit of harmony has pervaded the body, which calls for public thanks to the Divine Spirit. Some less favourable statements they are compelled to subjoin.—*Religious Chronicle.*

T. ANNANCE, AN INDIAN.

The American Sunday School Magazine, for October, contains an article upon the subject of Sunday Schools in Canada, in which we find a notice of *T. Annance*, an aged Indian. This son of the forest is a graduate of Dartmouth College. He is now employed in the instruction of youth among the Abenakis, a tribe of Indians consisting of about 400 in number, settled at the mouth of St. Francis River. He manifests an ardent desire to impart the knowledge he possesses, to the children of his own tribe, thus causing an exchange of the bow and the arrow for the more important objects of civilization and refinement. The school consists of 19 scholars, and pleasing hopes are entertained of its usefulness. It has received Bibles from the Montreal Bible Society, and London School Books from the Canada Sunday School Union. The following is an extract of a letter from this Indian Teacher, to the committee of the last mentioned association.

"The interest I feel for the instruction of our Indian children, will always lead me to do all in my power to promote it; and I am convinced that no reformation can be effected without the knowledge of the Holy Scriptures."

REVIVALS.

Extract of a letter to a friend in Washington City, dated

LEXINGTON, (Ken.) Sept. 8.

REV. AND DEAR SIR,—"Inclosed you have our minutes, showing the progress of the revival in this section. On the south of the river, 117 have been baptized; on the north side, 81; total, 198. The work is still progressive; on Sunday next we have another baptizing on Elkhorn.

September, 13.

Since writing the above, I have been at Flat Creek; (12 miles below this town) where I baptized three among the most respectable settlers, and had the pleasure of witnessing the most flattering prospects of a revival. On the same day, four were baptized on the opposite side of the river, in Cedar Creek. On reaching Elkhorn, (the evening of the same day) I found a congregation assembled, expecting several to be baptized there. My bodily strength having been put to severe trial, I postponed this till next Lord's-day.

S. M. NOEL.

A revival of religion has lately commenced in the town of Palmyra, N. Y. It is stated by one of the subjects of this glorious work, that one hundred or more persons, it is thought, have lately been brought out of darkness into marvellous light.—Persons of all ages and classes are the subjects of this work of grace.

The Columbian Star continues to furnish extracts of letters on the subject of Revivals at the South. The greatest number of these, perhaps, would prove comparatively uninteresting to *our* readers, from the small numbers of converts that are mentioned, as well as from the fact, that favourable appearances sometimes prove delusive. Yet some of the extracts are of a more interesting character, and there is doubtless considerable excitement at the present time, in several districts of country at the south.

Reports of Revivals in New England are far less frequent and encouraging than they were a few months ago; and in this part of the country there is a very general and lamentable coldness which prevails, with few exceptions, if we mistake not, in all our churches. This is a circumstance that cannot be too deeply regretted; nor can the causes that have led to it, be too speedily investigated, or the means of its removal be too soon, too earnestly, or too prayerfully applied.

Palmyra, as mentioned above, is one of the exceptions; and there are, we believe, a very few others of an encouraging nature, not many miles distant from this place. From these, however, we have not as yet received any very definite accounts. A letter from Jefferson county, recently received by one of the clergymen of this village, contains some very encourging details. There is an extensive revival in one of the towns of that county, which, till very lately had been destitute of preaching, and which is now supplied by one of the missionaries of the U. D. M. Society. The number of converts is represented as being unusually large, in proportion to the whole number of inhabitants; and the moral aspect of the place, which was once sufficiently appalling, seems now to be entirely changed. Several towns and societies in the immediate vicinity, are also favoured with the awakening and converting influences of the Holy Spirit; and Christians in that part of the country are arousing from their inactivity.

These instances, with a few others that will be mentioned in due time, afford matter of rejoicing to every pious heart: yet they are to be regarded rather as exceptions to the general state of the church, which calls loudly for the humiliations, the prayers, and the exertions of its members.

WESTERN RECORDER.

UTICA, TUESDAY, NOV. 9, 1824.

The enemies and the cool hearted friends of Asiatic Missions, have often asked for satisfying evidence of their practical utility. We have now the pleasure of answering this question in the most definite manner. A letter from Mr. Garret, noticed in our subsequent columns today, mentions the existence of a pleasing revival in the schools at Jaffna, where considerable numbers have been hopefully converted; and a general spirit of inquiry prevails. This circumstance, added to the seriousness that has formerly existed at one of the Baptist stations, and to the various individual conversions that from time to time have taken place at most of the stations in Asia, and especially when viewed in connexion with that secret, silent influence, which from all accounts has long been operating on the natives, and gradually weaning them from their idolatrous rites and prejudices, ought forever to silence the sneers and cavils of opposers, and invigorate and revive the hearts of the lukewarm friends of missions. And may we not hope that the *funds* of the A. B. F. M. will also be augmented in consequence of this intelligence? What more can we need to stimulate us to exertion, than to be able to witness in our own life time, the most evident, palpable and heart-cheering demonstrations of the success of our labours.

A communication in favour of a "National Tract Society" is found in our last columns today, accompanied by some editorial remarks:—It will not be inferred from the latter, however, that we have any objections against a national institution *formed on proper principles*. On the contrary, we should rejoice at the existence of such a thing, provided only, that a suitable degree of independence could be maintained by the principal existing societies as auxiliaries.—Whether our correspondent has proposed the most suitable place for the location of his National Society, we are not at present prepared to decide.

Tracts for Liberia.—We learn from the Boston Recorder, that application has recently been made to the American Tract Society, to establish a depository of tracts at the African Colony at Liberia. They are very desirous of complying with the wishes of the applicants, especially as the tracts will afford profitable reading to those people of colour that are acquiring the simplest rudiments of an education. The Society, however, are in want of funds; they are at the present time engaged in establishing several new depositories, each of which will cost them from 80 to $100; they are procuring stereotype plates at the expense of nearly 2000 dollars; the issuing of every new tract costs them $20; and constant applications are made to them for tracts intended for gratuitions distribution. Unwilling to relinquish any of these objects, the Society call on their friends far and near, for assistance. Communications may be addressed to Wm. A. Hallock, Assistant Secretary, Andover, or to Amos Blanchard, Esq. Treasurer.

The Essayist, No. 4th, found on our last page to-day, will be read with much interest by those who think favourably of the dissemination of religious information.

The MSS. of "L." are deposited agreeably to his direction.

Several articles designed for this paper, are unavoidably deferred, among which is the Circular addressed by the "Oneida Sabbath School Union," to the Teachers and Patrons of Sabbath Schools in this county.

Howard Society.—The Boston papers mention the late Meeting of the Howard Society at the Marlborough Hotel, as resulting in the extension of the Society funds, now amounting to $2045. The plan adopted for the distribution of funds is admirable. The relief is given in most instances, to the sick among the poor inhabitants; it is always temporary, and so sparing as not to preclude the exertions of the sufferer's family or friends; to the vicious, it is given still more sparingly; and never in money: and in every case, the *reality* of suffering must be ascertained by actual observation. Why should not a similar plan be adopted in this and every other populous village?

The Boston Telegraph says that the "*Christian*," a Unitarian paper that recently started with flying colours at Philadelphia, has been discontinued. What a catastrophe!

Another Theological Seminary.—The Synod of the German Reformed Church in the United States, organized a Theological Seminary at their late sessions in September. The Seminary is located at Carlisle, (Pa.) and Rev. Mr. S. Halfenstein of Philadelphia, is appointed Theological Professor.

☞ NOTICE. ☜

Subscribers to the present volume of the Recorder who do not wish to recieve the paper another year, are requested to give notice to the publishers before the first of December next; otherwise they will be considered as subscribers to the second volume, agreeable to the prospectus, which will be found in the succeeding columns. Utica, Nov. 8th 1824.

Religious Intelligence.

PALESTINE MISSION.

The Herald contains further extracts from the journal of Rev. Mr. Goodell at Beyrout, relating to the face of the country, climate, manners and customs of the people, want of religious instruction, &c. Mr. Goodell met with Mr. S. Cooper, a Catholic priest from Philadelphia, (Pa.) going on a pilgrimage to Jerusalem: also with Mr. Cook, a Missionary lately sent out by the Methodists of England.

A letter from Mr. Bird to the Corresponding Secretary, dated the 27th of last March, after speaking of the late revival in Boston, proceeds as follows;

"On this hill, where the Redeemer suffered, I sit, and gaze through my window at the mount where he gave the parting assurance, not to forsake his disciples in the work of preaching his gospel, I look down on the grassy area round the former temple, where possibly it was that the thousands were sudenly pricked in their hearts at the preaching of Peter, I trace the gospel from that day, as it spreads on the right and left, to the coasts of India, and America, and find, through the lapse of many centuries, the same power attending it,—consciences wounded, fears excited, pride humbled, the inquiry extorted; "Men, and brethren, what shall we do?" I admire anew the faithfulness of our divine Master, and address myself with fresh pleasure to his work. I hope you pray, my dear brother, that the days of Peter's faithful preaching, the days of religious revivals, may soon return, and visit this desolate city. The new light, which would beam from the divine word, the pure worship and effectual prayers that would be offered, and the inquiries that would be likely to be excited among Mussulmans, would all furnish a subject of sublime and delightful contemplation

"What we ourselves have the prospect of doing for Jerusalem, we cannot easily judge until we shall have become able to converse readily with the people. At present, the door seems quite open for effort among them. If we had the languages and strength sufficient, I suppose we might converse with hundreds of pilgrims and natives in a day. But men here do not seem to be under the influence of argument.—It is with difficulty that they see the reason of a thing, and when they have seen it, they are inclined to put a slighter value upon it, than on some vague tradition about the subject. It is really wonderful in a country like this, where falsehood is so abundant, how ready men are to rely on mere report."

Mr. B. thinks that one or two missionaries might with great advantage be stationed at the Ionian isles; also at Smyrna, Syria and Palestine; and adds, that Mr. Temple ought not to be alone at Malta.

Extract from Mr. Wolff's Journal.

"DAMASCUS, OCT. 25, 1823.—I went this afternoon to the Jewish street; I hoped at least to find the nephew of the high priest, Rabenu Abulafia, but even he was put in prison. It was an awful sight. I saw weeping women, crying children, and old men trembling who were praying. An old Jew turned his face towards Jerusalem, and prayed in a weeping melody:—

"O Lord, open thou my lips, and my mouth shall declare thy praise!

"Blessed art thou, O Jehovah, our God and the God of our fathers: the God of Abraham, the God of Isaac, and the God of Jacob. O God, great and terrible One! O God, most high! abounding in mercies!

"Thou, who dost possess all things—who remembered our fathers, wilt send a Redeemer to their children's children, for thy name's sake in love!

"Sustaining by thy benevolence the living, and by thine abundant mercies quickening the dead, raising up those that fall, healing the sick, setting at liberty those that are in bonds, and establishing thy faithful word unto those that sleep in the dust.

"Who is like unto thee, O Lord of Might:—or who may be compared with thee; the king who killeth and again restoreth to life, and causeth salvation to flourish? We will sanctify and show forth thy strength, with the mysterious words of the holy seraphim, in holy song as written by the hands of thy prophets.

"Holy, holy, holy, is the Lord of Hosts, the earth is filled with thy glory.

"The Lord shall reign for ever, thy God in Zion, from generation to generation!"

I then said thus before them, "Our Father! our King! Cause the salvation of Israel to flourish for them speedily. Our Father! and our King! exalt the horn of Israel, once thy peo-

ple. Our Father! our King! bring them back by perfect faith before thee!"

The weeping congregation replied, "Amen!"

On going home, I was taken ill with a fever and went to bed. Sciama the Jew, called on me, and I had the satisfaction to tell him on my sick bed, that Christ was the angel who had redeemed me hitherto from all evil; and the Lord enabled me, although in a fever, to explain to him the great doctrines of Christianity; and I gave to him a Bible and a New Testament, in which I had written the words, "Comfort ye, comfort ye my people, saith our God!"

London Jewish Expositor.

The Religious Intelligencer contaais a letter from Mr. Bird, dated the 7th of last April, at Jerusalem, from which we make the following extract.

"Could Greece but regain her liberty, her church would be a powerful auxiliary, we might hope, in the work of disseminating the Holy Scriptures in those parts. The Greeks have hitherto constituted an invaluable counterbalance to the Papists, who persevere with a zeal worthy a better cause, in their determination to shut out the common people from the word of God."

BOMBAY.

The Missionary Herald for November, contains several extracts from a joint letter of the missionaries at this station, dated the 6th of last January. The letter contains further details respecting the printing and distribution of books, and notices the existing state of the schools. Several places of resort are mentioned, such as mineral springs, *held in great veneration* by the natives, the tomb of a celebrated devotee, &c., where the periodical pilgrimages afford opportunities for giving religious instruction. A female school has been recently instituted among the Jews, which takes the name of Salem, agreeably to an intimation of the ladies of Salem, (Mass.) A Jewish school at Rawadunda, has taken the name of "*Andover*," in consequence of $60 contributed in that place for its support. The number varies from 25 to 30, which is more than at any other place. The missionaries speak in glowing terms of gratitude for the assistance afforded them in this country, and rejoice that associations are formed to invoke the blessing of God on their labours. The missionaries had established a very promising Sabbath School, and had concluded to write to the London Tract Society setting forth the great field for distribution which the country affords.

CEYLON.

"Mr. Garret states, that, according to late accounts from their brethren in Ceylon, the several stations in Jaffna had been graciously visited with an outpouring of the Spirit. Hopes were entertained with respect to the conversion of more than 60 or 70 natives, chiefly belonging to the Charity Boarding School, and others were unusually disposed to anxious inquiry on the subject of religion."

This is the most important intelligence that has been for a long time received from our Asiatic stations; and it ought to stimulate us to greater activity in raising funds, and to greater diligence in prayer for the dark places of the earth.

(*Further notice of the Herald in our next.*)

SANDWICH ISLANDS.

The Family Visitor furnishes the following observations, founded on a letter from Mr. Stewart, one of the Missionaries at Lahina. The inhabitants on this Island are estimated at 80,000.

"Lahaina is one of the most beautiful places on the Islands, and possesses many advantages for a missionary establishment. The climate is warmer, however, than at the other stations, and Mr. S. expresses some apprehensions that he should find it too hot for his health. He speaks in high terms of the members of the mission family: they are well qualified for a life of toil & privation, and their prospects of usefulness are great. The language is easily acquired by the aid of the elementary books already formed. In the course of a few months, the missionaries began to preach in the language of the natives; and in their ordinary business, they have scarcely made use of an interpreter since they went to Lahaina. 'There is not a question in my mind,' says Mr. S. 'that the Lord designs speedily to take possession of this land, and make every island his own.' He represents the natives as more interesting than most uncivilized heathens. They are mild, and possess many amiable traits of character, but are most wretchedly degraded and disgusting in their persons and habits. The Chiefs are verging towards civilization, and in every respect are astonishingly superior to the common people. Their houses, clothes, &c. are comfortable—the latter often most superb.—Their manners are dignified and graceful, and not unfrequently really commanding. But except the Chiefs, the whole nation are a most miserable people. They are wretchedly poor, having nothing that they can call their own, and are the most abject slaves to their Chiefs The country is in general desolate and dreary. Its productions are various, but not abundant."

The Boston Telegraph contains the following extracts of a letter, received at Cornwall, Con. by the Principal of the Foreign Mission School, from his former pupil, Thomas Hopoo, dated

Kailu, O Hawaii, (Owyhee,) Dec. 22, 1823.

"To my much loved and revered Father, who taught me to know Jesus Christ, the God of heaven. Great is my affection towards you, my best friend in America; but greater is my love to Jesus, who is in heaven. I remember and regard what you said to me, when I was at your house,—'Thomas, be patient, be faithful, be much in prayer to God, that your benighted countrymen may be saved by Jehovah.'

"Jehovah has heard our prayers to him, that this land of darkness might be enlightened by him, and that this people might know the salvation of Jesus Christ. I am here patiently, and I hope faithfully, labouring among them, and teaching them the Gospel of salvation, that their souls may be quickened by Jesus, from the dust of sin and death.

"It rejoices my heart very much, to speak often to them about the salvation of Jesus Christ, that they also may behold the glory of Jehovah, the everlasting God. Is there any other business of life so good and so great as this? No: there is no other service like that of Jesus Christ our Lord. Through him we must be saved—Through him we shall arrive at heaven: There we shall see his glory, in the kingdom of his Father.

"I am here, on Owyhee, diligently publishing the Word of God to the people, that they may understand the Gospel of Jesus Christ. the Redeemer of men. I was at Woahoo some time, teaching the palapala (reading and writing) to the people of one of the Chiefs. After this, I was sent to Owhyhee by the missionaries, to teach Kuakini, (or Governor Adams, as he is sometimes called,) the principal chief on the Island, and to teach his people, the men, and women, and the children of Kailua.

"In a few days, I expect to commence a School in the native language. Some already know how to read and write. The number of my scholars at Kailua, the last year, was 120.—By and by, I shall have 40 more scholars at Kailua, which will make 160. There is one of my scholars, who, I think, is born again. His name is Kelou, or Kamakau. He is a Chief, and lives at Kaawaroa Bay, at the place where Capt. Cook was killed. I have instructed him in the Word of God. By and by, perhaps, he will be a minister. He is a good Chief. He prays continually to God for you all, who live in the Christian land, that you all may be saved through Jesus Christ.

"My old father too, loves the Lord Jesus Christ. He thinks much about the great God. He rejoices at the thoughts of going to heaven when he dies. Jesus Christ is the continual object of his desires. He thinks about him by night and by day. He is almost the only object of his heart's desire, in these his last days. He wants very much to go to Jesus in heaven, that he may quickly see the glory of Jehovah. I am satisfied that he finds evidence of piety in his own heart; and I rejoice also that he has found Jesus. I call on my friends to rejoice with me.

"By and by, the eyes, and limbs, and bones of the missionaries, will be worn out in labouring for the good of this people. By and by, perhaps, the people of these Islands will go before some of the people in America, who have the gospel and believe it not. Perhaps they will get to heaven, and leave some of you behind. What will become of you, if you do not love Jesus, when the great day of Judgment shall come! When Jesus shall come in the clouds of heaven, with his angels! What will you do then! What will you say! Lord Jesus, have mercy on the unbelievers in America!

I am yours, the same as ever,

THOMAS HOPOO."

CHOCTAW MISSION.

Rev. Samuel Mosely, writes from this station under date of August 10th as follows.

"There are at this station, nine missionaries and assistant missionaries; a boarding school of about sixty scholars.

"Since we have been here, our hopes have been very much excited in view of the seriousness that has existed. At one time there was a general inquiry in the girls' school, what must I do to be saved. There was great seriousness among the labouring men, and some black women. Our hopes were much disappointed in relation to the children; three of them however, give good evidence of a saving change and have been baptized; four of the men have united with the church and two black women. There is also a young woman, (part Chocktaw) one mile from us, become hopefully pious this summer, and an aged man, who has a Choctaw family, about 30 miles from Mayhew.

"There have been a few instances of seriousness at Elliot this season, and I believe one or two instances of hopeful conversion. The school there at the present time is not very large .... I look forward with ardent desire, to the time when I shall be able to communicate the gospel to this people in their own tongue."

"Although there are no funeral piles in this nation, on which the living wife is consumed with the deceased husband, yet we have frequent proofs here, that the tender mercies of the wicked are cruel."

We regret to add that Mr. Mosely has since deceased, as appears from the following notice in the last Missionary Herald.

"It has become our duty, in the all-wise, though mysterious, providence of God, to announce the death of Mr. SAMUEL MOSELY, at Mayhew, in the Chocktaw nation. He died of a billious fever, on the 11th of September.—Mr. M. completed his theological studies at the Seminary in Andover, three years since, and had spent most of the past year on missionary groundr. He died happily, in the faith of the Lord Jesus, to whom he was eminently devoted."

MR. CRANE'S TOUR.

Rev. James C. Crane, Agent of the U. F M. Society, while on his late tour with Guy Chew, a convert to Christianity and a pupil of the Cornwall School, wrote an interesting letter to a friend in New-York, dated, Goshen, August, 28th, from which we make the following extracts.

"As there is no large village in the town of S———, the extent of the notice was very limited. At the appointed hour we arrived at the place of meeting, which was a ball room in a public house; it was the largest room to be obtained. We found it filled with women, to the exclusion of all the men, and many other females. To preach to them under these circumstances could not afford general satisfaction.—Perceiving that there was a clean yard, with a beautiful grass plat, before the house, I told them I had no objection to the pulpit if they had none to the seats. They at once acceded to the propasal, and were soon all seated; a few on benches—many on the ground—some on the fences—and others on the trees which overshadowed the congregation. A short discourse was delivered from, 'O ye dry bones hear the word of the Lord.' Mr. Chew followed with a short address—all appeared to be gratified—many eyes were filled with tears. It was not expected that a collection would be taken up on the occasion: but the people appeared to desire it, and to be waiting for an opportunity to contribute. A hat was sent among them as they continued seated on the grass, and about twelve dollars were cast into it; a more liberal contribution than $500 would be in any of the lower churches in New-York."

He mentions the following exemplification of the widows "two mites."

"At the close of the meeting at R———, it was stated that on Wednesday I should pass through the town again, and that if any persons were desirous of contributing more than they were prepared that evening, they might, in the mean time leave it with their pastor, and I should receive it on my return. On Wednesday, a small sum was handed me by the Rev. Mr.———. 'And here sir,' said he. 'are four cents—The offering of a very poor widow, who came four miles this morning on foot, to cast these mites into the treasury!' 'Surely,' said I 'she of her want hath cast in all that she had, even all her living.' "

He speaks of the mission box as follows.

"The mission box, in many instances appears to be the first object to which the pious mother studiously turns the eyes of her rising offspring—the missionary cause almost the first presented to their minds. It has sometimes been easy to imagine that I heard the shouts from 'little ones' —'Hosanna to the Son of David—Blessed is he that cometh in the name of the Lord—hosanna in the highest.'"

SUMMARY.

We learn from the Christian Gazette, that the new Mariners' Church was opened with appropriate exercises on Sunday, the 16th of October. The meeting was well attended; and the Bethel Flag will doubtless become a refuge for many a sea-faring man who would otherwise destroy himself through ignorance and dissipation.

Catholicism in Hungary.—'I can protest,' says the Rev. Joseph Wolff, 'that the name of Christ and the Bible, are unknown to the Catholic people of Hungary, which accounts for the great number of robbers and murderers in that country. The worship of images has taken place of the worship of Christ, though, in some places in Hungary, religious worship is altogether forgotten.'

Prayer.—One hour between 8 and 9 on Saturday evening of each week, has been consecrated by many Christian and religious societies, as a season of special prayer for the influences of the Holy Spirit. "*Ask and ye shall receive.*"—*Bost. Rec.*

Hartford Beneficent Society.—A collection of one hundred and nineteen dollars was taken in Hartford, upon the evening of Sunday before last, in aid of the funds of the Hartford Beneficent Society. The object of this Society is "to feed, clothe and instruct unfortunate children, to rescue them from illeness, poverty and vice, and restore them to society, useful, virtuous and pious."—*Bost. Tel.*

At a late anniversary of the London Missionary Society, says the New-York Religious Chronicle, it was stated that the sum of £500,000 was annually expended at the festivals of the base idols, whilst only about £30,000 was produced by that Society to promote the everlasting salvation of the heathen.

Bishop Hobart.—The London Missionary Register mentions, that this gentlemen has visited France and Italy for his health, but has returned so little benefitted, having been repeatedly attacked with sickness in Italy, that he will probably not return to the United States till the spring.

Monday, the 5th inst. was appointed by the City Council of Charleston, S. C., as a day of Fasting, Humiliation and Prayer.

The Epistle of the Yearly Meeting of Friends, in Great Britain and Ireland, for 1824, states, that the amount of sufferings of their Societies in those countries on account of tithes, and all other ecclesiastical demands, including the charges of prosecution and distraint, and a few demands of a military nature, is upwards of £13,900 sterling for the last year.—*Ch. Sec.*

Rev. Amos Basset, D. D. of Hebron, is appointed Principal of the Foreign Mission School at Cornwall —*Conn. Courant.*

ORDAINED,

To the work of the ministry in Hanover, N. H. on the 12th ult. Mr. *James Marsh*, Professor of Languages and Belles Lettres in Hampden Sidney College, Va.—At Barnstable, on Wednesday, the 13th of October, Rev. *H. Hersey.*—In South Wilbraham, Mass. on the 6th of October, *Horace Sessions* and *Elbridge G. Howe*, lately from Andover Theological Seminary.

DONATIONS

TO THE AUBURN THEOLOGICAL SEMINARY.

The subscriber having resumed his agency for the Theological Seminary at Auburn, at the solicitation of its Board of Trustees, is happy to acknowledge the following sums received by him, in the manner here described, from the 1st of Sept. ult.

Cash on notes, or subscriptions previously made to the Sem., or interest on the same,		$325 54
do from sundry individuals in Salem and Danvers, Mass.		69 00
do individuals in Granville, N. Y. towards finishing a room in the Sem.		24 00
do Ladies in Rochester in full, towards finishing a room in do		16 00
do Female Charitable Society in Mexico, by the hand of A. Thomas,		13 30
do Lydia Black, Middlesex,		2 00
do Cash, do		1 00
do from Ladies in Geneseo, towards furnishing a room in Sem.		50 00
Notes on interest; viz.:		
Rev. Reuben Hurd, Bethany,		20 00
" Amos P. Brown, Alexander,		14 00
Oliver Babcock, Hopewell,		10 00
Rev. Joseph Merrell, do		11 33
Silas Reed, Gorham,		10 00
Edward Rilands, do		5 00
Carlo Reed, do		14 00
Oren Crittenden, do		10 00
Wm. Poulton, Middlesex,		26 00
Rev. —— Abel, Oswego,		10 00
" Matthias Bruen, New-York,		20 00
—— Tuttle, Oneida Castle,		5 00
		$656 22
A subscription in cash at Utica, for finishing the *Prayer Hall* in the Seminary, from the following persons; viz.:		
Rev. M. P. Squier,		5 00
Henry M'Neil Esq. Paris,		10 00
Rev. A. Putnam, Springfield,		5 00
Cash, do		5 00
Rev. N. S. S. Beman, Troy,		5 00
" N. S. Prime, Cambridge		5 00
" Absalom Peters, Bennington, Vt.		2 00
" Mark Tucker, Northampton Mass.		3 00
Almond Luee, Winfield,		1 00
Cash, "		25
N. Munro, Camillus,		8 00
		$49 25
Also, subscribed in produce, for the Boarding Hall, in the Seminary, from sundry individuals in Penfield,		13 81
In do for do to be delivered at the Boarding-house,—from:		
John Hamilton, Brutus,		9 25
James Hamilton, "		8 75
Alanson Smith, "		2 00
Robert Hopkins, "		3 00
Jacob Penoyer, "		7 00
Edward Horton, "		2 00
Peter Douglass, "		9 62
Moses Treat, "		5 75
A Chaffer, "		1 25
Obadiah Bliss, "		2 75
S. Willard, "		6 50
C. Sheldon, Brutus,		$5 50
H. Webster, "		5 38
C. Root, "		2 00
D. C. Durkee, "		4 75
D. Eastman, "		3 00
S. Sheldon, "		7 13
A. B. Sheldon, "		3 25
P. Putnam, "		2 50
D. Sheldon 2nd, "		4 69
L. Basset, "		1 00
E. Cady, "		4 29
Silas Sheldon, "		5 25
J. Sheldon. "		3 25
L. Putnam, "		4 50
D. Sheldon, "		4 25
F. Kellogg, "		5 00
N. O. & R. Rood, "		10 00
		$123 61
Also, in cash, of Rev. Mr. Donaldson, on sundry subscriptions in Guilford,		6 25
Also, from Rev. E. Beardsly, obtained on his agency, in the towns of Hartwick, Cherry-Valley, Springfield, and Columbus, in cash, notes and subscriptions,		82 87
Total,		$932 01
Received since the 25th ult.		
Sylvester Clark, Clyde,		$100 00
*Interest on do in advance		7 00
C. Whittlesey, Galen,		10 00
Henry Tower, Lyons,		25 00
*Interest on do in advance,		1 72
E. Price, do		25 00
*Interest on do		1 75
Newell Taft, do		10 00
Rev. F. Pomeroy, do (on previous subscription.)		20 00
Pliney Forster, Palmyra,		20 00
*Joel Forster, do		25 00
*Hiram Forster, do		5 00
George Beckwith, as interest on fifty dollars contemplated to be paid do		3 50
Ladies in Pittsford, articles and money, in full to furnish a room in the Seminary,		50 00
Total,		$304 00

(*Those marked with an asterisk are paid)

The subscriber would commend this rising Seminary, in behalf of those who have it under their official guardianship, to the prayers and liberality of a christian public; that it may be assisted through the struggles of its infancy—be placed as to funds, on a permanent basis, and gain the high objects of its establishment.—When endowed, it will be the property of generations to come, and in concert with the sister institutions of the land, contribute its strength to the Evangelizing of the nations to Christ.

MILES P. SQUIER, *Gen. Agent.*

Literary & Scientific.

The new novel by the author of Waverly, is called "Tales of the Crusades."

A German residing at Japan, is writing a treatise on the natural history of that country, which is expected to convey much information, very interesting to Europeans.

A new work under the title of "FITZHALLER, or the Methodist Husband," is announced in London, by the author of "Decision," "Profession is not Principle," &c.

The Rev. Joseph Wolff, missionary to Palestine, has recently published an interesting volume of 360 pages, containing his Journal and Memoirs.

A volume of the matter obtained by unrolling Herculaneum MSS. will shortly be given to the public.

New Volume of Sermons Proposed.—The Rev. Mr. RAND, Editor of the Christian Mirror, has issued proposals for publishing by subscription a volume of Familiar Sermons, containing about 450 8vo. pages. Price, $1.75 bound—$1.50 in boards. So far as can be learned from the "Proposals," the style of the Sermons will bear some resemblance to that of Burder's Village Sermons. And as to their intrinsic value, the known ability and piety of the author, constitute the best pledge which can now be given.—*Boston Telegraph.*

POLITICAL.

FOREIGN.

The people of France manifested much sorrow on the death of the late King; and according to the true purgatorial principles of the Catholics, *prayers were* generally offered in behalf of his *departed spirit.* Of course, his defects of character, for he was certainly human, are now forgotten; and he is represented as a hero, as independent and firm in his Kingly character, possessed of but few passions, and those well governed. As kings always are, he was witty, and very laconic. When his physician would dissuade him from business forty-eight hours before his death, he replied, "the King may *die;* but he must never be *ill* while living." His successor, Charles X., is represented as a great bigot; but otherwise, as a mild man. As to change of measures, nothing is yet even conjectured but the "silencing of the everlasting pen of Chauteaubriand" by elevating the person that wields it, to some fat place near the person of the King.

Spain is represented as being about to undertake in earnest, the subjugation of her revolted colonies, *doubtful.* The English Minister Mr. Canning, is on a private visit to Ireland. The execution of Iturbide, has raised the character of the Mexican Government, and funds, in the view of the English. The Emperor of Russia is making a tour through the Southern Provinces of his empire.

The contest between the Greeks and Turks is daily becoming more interesting. We have not room for the multiplied details respecting it. Suffice it to say that the plot thickens—the Turkish Cabinet are in some difficulty—the Greeks grow more desperate, and have gained some important advantages over their enemies, since their re-capture of Ipsara and Caso.

Accounts from South America mention *officially*, that Bolivar has gained an important victory over the royalists in Peru. Accounts from Hayti mention the arrival of the first emigrants from New-York in fine health. The negociation between Hayti and France, on the subject of the acknowledgment of Haytien independence, has been broken off as appears from President B's Circular.

A letter from Carthagena, says—"Martial law is proclaimed here in consequence of an expected attack from the Spaniards. Every stranger is ordered to take a musket or a passport. I have chosen the former."

Late accounts from Rome mention that a singular phenomenon has occurred near Tivoli. A large tract of ground suddenly sunk to a considerable depth, and streams of pure water immediately made their appearance in the cavity it had formed. The cause has not yet been satisfactorily explained, but the effects are likely to be permanent, as the water was supplied in such quantities as to form a handsome lake in the course of a few days, the circumference of which is estimated at 130 palms, and the greatest depth at about 28.—*N. Y. Dai. Adv.*

British Cotton Manufactures.—The quantity of cotton yarn annually spun in Great Britain and Ireland, is etimated at 145,000,000 pounds. The number of persons employed, is 161,111. The number of spindles, 9,666,666. The capital invested in machinery and buildings, 10,900,000 pounds sterling.

DOMESTIC.

The papers state that a new department in the government, "the department of domestic affairs," is likely to be proposed by the President during the next session of Congress. Mr. Madison is said to have been the originator of the project. Political papers are generally filled with the Presidential question, and those of this state—or rather their editors, *by a sort of suspension of the common principles of virtue and patriotism, so prevalent at certain convenient periods,* are loading each other, as well as many of the good citizens of this state, with the most bitter and virulent abuse, and giving currency for the most part, to every flying report, however fabricated, that can be conveniently drafted into their service. It is well for the public morals, that elections are soon over.

Our Legislature are now in session for the purpose of appointing Presidential Electors:—but as yet, they appear to have been chiefly occupied with the unfinished business of the last session; and the business is principally of a local nature.

Vermont.—The Resolution which has passed the Legislature of Vermont, restoring the choice of Electors to the People by a General Ticket, is *not to take effect till June next;* of course the Legislature will choose the Electors for the ensuing choice.—*Cent.*

Mr. Salazar, Minister of the Republic of Colombia, arrived in Washington on Thursday.

The Boston Recorder says, that one cause which has greatly increased the population, and consequently the business of the State of New-York, is the favourable nature of their laws in regard to poor debtors.

Greek Contribution.—The New-York Greek Committee has made a further remittance to London, for the benefit of the Greeks, of $3469 65, making with the former remittance the sum of $33,401 94.

The whole number of steam-boats employed on the various routes from New-York, is forty-two. There are seven others in contemplation.

Monument to Baron de Kalb.—The citizens of Camden, S. C. have determined to erect a monument to the memory of General de Kalb, and to invite La Fayette to lay its corner stone.

Landing of the Fathers.—The 22nd day of December next, is to be celebrated at Plymouth, as the anniversary of the landing of the pilgrims. An address is to be delivered by Professor Everett, of Harvard University.

Joseph Watson, Esq. has been *unanimously* re-elected Mayor of the city of Philadelphia.

A man was recently fined by the Mayor of Philadelphia, for drunkenness and profanity.—The fine was 24 hours imprisonment for being drunk and 67 cents for each oath, or imprisonment 48 hours for each oath. The culprit preferred going to prison to paying the fine.

Philadelphia Auction Duties.—The amount of duties, paid by the auctioneers of Philadelphia, for the quarter ending Aug. 30th, was 12,527 dollars and 63 cents.

The Georgia Advertiser states that the bank at Hamburg, S. C. has stopped payment.

Dr. Mitchel has received from New Orleans a quantity of seed of the tea shrub which has been cultivated with much success in Louisiana.—*Salem Observer.*

Something Serious.—The conundrum and riddle mongers, are doubtless much chagrined that Miss Seward's Enigma, turns out to be a mere hoax; that lady, as appears by a letter from her executor, never having left any money to so foolish an object, or even made a riddle in her whole lifetime!! What a perfect Vandal in literature must she have been!!!

MARRIED,

At New-Hartford, on the evening of the 2d inst. Mr. HENRY HIGBY, of Sugar Grove, Pa. to Miss HANNAH KELLOGG, of the former place.

In this village, on the evening of the 3d inst. by Rev. Mr. Brace, Mr. WILLIAM BRISTOL, to Miss ELIZABETH CASE, all of this place.

NOTICE.

SUBSCRIBERS to the BOSTON RECORDER, who live in the vicinity of Utica, and have not paid their subscriptions for the past year, are requested to make remittance to A. Merrell, No. 40, Genesee-street, Utica, before the first of January next.

Utica, Nov. 8th, 1824.

MEXICO ACADEMY.

NOTICE is hereby given, that the next quarter will commence on the 10th of November inst., under the instruction of Mr. Mason W. Southworth as principal, and Miss Maria Benham assistant. The Trustees would inform the public, that a separate apartment is prepared in the Academy for Young Ladies: and, that a boarding house, for their accomodation near the Acadmey, is fitted up with convenient rooms for lodging and private study: Board may be obtained for one dollar per week. It is believed that the reasonable expectations of those parents who place their children in this Institution, will not be disappointed.

Terms as follows:

For Latin, Greek, Mathematic, &c.;	$4 00,	per. qr.
English Studies;	3 50	do
Painting, Map Drawing and Embroidery;	4 00	do

CHESTER HAYDEN, WILLIAM WATKINS,
OLIVER LEAVETT, ELIAS BREWSTER,
JAMES ABELL, WM. S. FITCH,
WILLIAM WILLIAMS, DAVID R. DIXON.
SETH SEVERANCE, *Trustees.*

Mexico, Nov. 4th, 1824. 23—tf.

FOR sale by Merrell & Hastings, No. 40, Genesee-street, the

CHRISTIAN AND COMMON ALMANACK,

by the gross or thousand.

Utica, Nov. 9th, 1824.

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. "*Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* TRUMAN PARMELE, *Superintendent of the Utica Union Sabbath School.*

Utica, Sept. 28, 1824.

POETRY & MUSIC.

"Kindled only at the skies."

The following lines are not entirely faultless: but they contain more of the true spirit of poetry, than any others we have met with on the same subject, since the commencement of our editorial labours.

For the Western Recorder.

The day was vanishing, and still and slow
The night came on and darkness spreading round
Its thickening gloom enveloped all below
In solemn sadness. Silence, dread, profound,
Prevailed. The rising queen of night had bound
Upon her sickly brow, a sable veil
Which fell on half her face. A mingled sound
Of sighs, and hollow groans, in solemn wail
Arose, and broke the stillness of the sleeping vale.

A cottage, where contentment long had dwelt,
And joy, and peace, had been its inmates' share,
(Who oft around heaven's holy altar knelt,
And breath'd in hallowed strains the fervent prayer,)
Sent forth the sound—Oh! death had entered there!
Her parent's hope, a maid in virgin bloom,
Whom they had trained for heaven, with pious care,
And fixed their hopes upon, for years to come,
His ruthless shaft had pierced, his hand had seal'd her doom.

Her body, writhed in pangs of mortal pain,
But while her nerves were racked, her heart-strings torn,
Her soul, confiding in her Saviour slain,
Who on the cross, her every sin had borne,
When, of his God forsaken and forlorn,
He gave his soul to death—exulting rose,
And caught the blissful rays of that bright morn,
When th' angel's voice shall bid the grave unclose,
And wake her sleeping dust, and break her long repose.

Her sleepless friends, still o'er her, weeping hung;
While sable night his heavy car roll'd on,
Their wounded hearts, with bitter anguish wrung,
For resignation, sought their Father's throne
And often tried to say, "thy will be done."
The night at length retir'd; and from the east
Unrose the king of day; then one by one
Her friends she call'd, bade them weep not—embraced,
And breathed a faint farewell, and calmly sunk to rest.

O death had then fulfill'd his high behest,
And o'er his mortal victim triumphing,
Had chill'd the crimson current of her breast,
And torn asunder every vital string;
And yet her soul felt not his piercing sting,
For she had known the joys of sins forgiven;
Christ was her shield—on faiths' exultant wing
Her spirit rose, till from her body riven,
It soar'd o'er starry plains, and sun-bright fields to heaven.

Parents and friends, dry now your weeping eyes;
Th' Almighty gave, and by his wise command
Death came, releas'd, and bade her spirit rise
From earth, and mingle with th' immortal band
Who chant his praise, and dwell at his right hand.
Soon you must follow her; Oh! then prepare
For that eventful hour, when you must stand
Before your righteous Judge, so may you share
With her, immortal life, and reign in glory there.

P.

EXPRESSION. NO. III.

"Music resembles Poetry."

Both music and poetry make their appeal to us through the medium of our sensibilities, and the decisions of taste respecting them, are therefore founded on the same basis. This circumstance may serve to illustrate the importance of entertaining correct notions on the subject of music, and assist us in forming a proper estimate of the various existing styles in composition and performance.

1st. The Student in Classical Literature will admire any work of poetic genius, though written in a foreign language, unintelligible to the majority of readers. He will go to the Greek, the Latin, the Italian, &c. as furnishing some of the noblest specimens of the art, and derive from them the choicest materials for enriching the language of his own native dialect.

Perfectly analogous to these specimens of poetry are the highest wrought movements in vocal and instrumental music; and Musicians have rightly decided, that they should seldom be brought before a mixed audience.

Such choruses, as, '*Despairing cursing rage*,' '*And with his stripes*,' and such symphonies, quartets, &c. as have been composed in the most abstruse manner of Haydn, Mozart, Beethoven, and others, are of this description. They are the pride of musical genius: No man can claim to be a real master of the art without cultivating some degree of acquaintance with them: and whoever successfully studies them, will find himself richly repaid for his labour: yet to execute them before a mixed audience, as is sometimes necessarily done is, in general, to render them about as edifying as the Greek and Latin orations are at an academic exhibition; and no man who is not a musical scholar need call in question the propriety of his own preference for simple music.

2nd. The man who has not the advantages of a classical education, can at best, go no farther than to admire the highest specimens of poetry that are found in his native dialect: Even here he will often lose much of the beauties of his author, through his ignorance of classical allusions. Milton and Young, and the translations of Virgil and Homer, for instance, will continue to be read by the mere English scholar, with veneration and delight: but whether the best strains of Cowper and Thompson will not be better understood and more thoroughly digested by him, than the former are, is a question which every one must decide in the affirmative.

This, too, has its precise parallel in music.—Some of the less abstruse compositions of Haydn and Mozart, and Beethoven, and of Handel, Boyce, Arnold &c., will be readily admired by all who have formed but a slight acquaintance with the musical art, though they will frequently overlook some of the highest beauties of the composition; and feel a preference for such strains as are more within the limits of their comprehension.

3d. The man who has no more than the ordinary advantages of education, will seldom relish any other poetry than that of the simplest character. He may have been taught to venerate the classics, and some of the simplest passages from them, may make an impression more or less powerful on his feelings. If a man of sensibility, he may be struck with the beauty, pathos, or sublimity of the noblest sentiments of the poet. The *diction*, however, must in every case be made quite intelligible to him; and yet it is more than probable, that, if buried in business, or engaged in the ordinary details of life, he will care very little for the whole subject of poetry: And that the art itself, will come to be estimated by him, only on the scale of general utility. The case is precisely thus, if we mistake not, with an overwhelming majority of the good citizens of our country; and the poet who intends to be read by them, must so far condescend to their taste, or rather to their want of it, as actually to please them, by presenting the most palpable strokes of wit and drollery; by leading them into the mazes of fiction and romance; or, by bringing powerfully before them some of the more touching scenes of human life. This requires no little art. The classical scholar, if he studies thoroughly his lessons of common life, is best fitted for the undertaking; nor will he by any means disdain the task, unless his love for the classics overcomes his benevolence, or unless writing for the sake of a livelihood, he finds some other course of minstrelsy more productive of gain.

This, too, has its exact parallel in music; and it is really wonderful, that so much that is delightful to the taste of the cultivated musician, should be lost on the public ear. The latter, in this country especially, has scarcely yet become reconciled to the simplest strains of approved minstrelsy; and the more refined pieces, which are in reality highly beautiful or sublime or pathetic, are often found to excite no other sensations, than those of curiosity and surprise, which are sure to diminish at every repetition of the performance.

This is truly a mortifying consideration to the musician, and is often a source of vexation to his auditors. But what is to be done? The musician will insist upon it, that the style he is cultivating is truly excellent, and his audience will as constantly prefer the testimony of their own ears to his decision. But both parties should be made acquainted with the real nature of the difficulty, that a spirit of mutual forbearance may prevail. Then let the one party study by all proper means within the bounds of chaste simplicity to make themselves understood, and let the other lend a patient, listening, inquisitive ear. Such a process of cultivation would soon produce the desired effect, and the musician and his auditors, now so often at variance, would then be understood by each other; and not until we adopt some such method as this, will the present indifference to music give place to the gradual process of refinement.

But not to enlarge:—

The preceding observations are not less applicable to performers, than to composers. If it is the duty of the one class of musicians to regulate themselves by the existing state of things: the other are still more strongly bound to make appropriate selections, and regulate their execution accordingly. And now let us ask the musicians and the publishers of our country, whether any solitary individual among them, has ever given this subject a moment's serious reflection, or qualified himself in any manner, for the important undertaking here contemplated?

(*To be continued*).

The discussion on the subject of Organ preludes and interludes, that we noticed some time ago in the Christian Mirror, has finally terminated between the disputants, in such a manner as we could have wished: referring the whole difficulty in expression, to the abuses of the art.

A Concert of vocal and instrumental music, somewhat of a miscellaneous character, was given on the evening of the 26th inst. at the new Presbyterian Church in Rochester. Several of the Amateurs of this and other villages were present and assisted in the performances, which we understand were very respectable.

We are happy to observe of late, that quite a number of the Religious News-papers and Magazines, are occasionally touching on the subject of Church Music, as if their Editors were in reality beginning to think that it might have some bearing on the interests of religion.—This augurs well *to begin* with: and we hope that their labours will not be lost on the community.

COMMUNICATIONS.

For the Western Recorder.

THE ESSAYIST. NO. IV.

Among the favourable characteristics of the present day, the frequent periodical diffusion of religious intelligence holds a conspicuous place. The art of Printing, which has been the source of so much good, and so much ill, cannot be better employed than in quelling the storms of the passions, and *laying* the *spirit* of animosity and dissension which it so often raises. The semi-monthly or weekly press, was formerly consecrated almost wholly to business, politics or pleasure, while the *winged* messenger of religion, made his unfrequent visits by the month or quarter.

The case is now altered. The importance of the periodical press, as an engine of religious culture, and the immense moral sway it is capable of exercising, are beginning to be understood and felt. Religion has her journals, which are issued as often, and spread as far, as those vehicles of intelligence which relate to the every-day business and concerns of life. This is as it should be. Subjects of momentous consequence are thus presented to the attention with things of inferior value: a harmonious cooperation is established between the Pulpit and the Press; and a friend is found for our leisure moments, who is at once grave and pleasing, who instructs by valuable information and serious remark, at the same time that he amuses us by his variety, and interests by his detail of facts and occurrences. Thus furnished, the good man can hardly find his interval from business tedious or unprofitable.

In a community of so much intelligence and activity as our own, where not only all are taught to read, but where all actually do read, the Press becomes doubly important as a means of religious influence, a vehicle of sound principle, and a monitor in those things which concern man as an immortal being. This consideration derives additional weight from the fact, that as a people, we are comparatively in our infancy, and consequently more susceptible of improvement, and perhaps, also, more liable to corruption; and that the country, in the maturity and strength of its manhood, will deeply feel what is now doing for its spiritual welfare.

In those things that regard the affections, and especially the religious affections, we are acted upon more by gentle, imperceptible influences than by any other. Such is the nature of these affections, that they are more easily led than driven, more easily attracted than forced.—Whatever offers itself in a quiet, unpretending manner, and seems rather to ask attention than compel it, meets on that account, a more favourable reception. Such is, emphatically, the character of Religious News-papers. They wait the pleasure of the man of business; interrupt none of his avocations, and gently insinuate their contents into his heart, when perhaps formal religious instruction would be either wearisome or odious.

With such also, they tend to do away the influence of excessive excitement, or undue agitation in matters of worldly interest. The absorption of thought and feeling in their ordinary pursuits, so common among men of business, is unfavourable to intellectual and religious culture, and withering to the best affections of the heart. To offer an antidote, or if not an antidote a palliative, is certainly most desirable.—Such a one, and one by no means inconsiderable, is presented in Religious News-papers.

When such publications meet the eye of the decidedly irreligious, as they must and will to no small extent, they are admirably calculated to arrest their attention and lead them to inquiry. From public discourses, from religious meetings, and serious publications of a graver form, they will often turn away in disgust, while the variety, consciuous in a religious gazette, may induce, at least a hasty perusal. A byeway is thus found into a heart, to which prejudice and sin have closed the direct access.

The extensive diffusion of such productions, is a kind of charity, or rather justice, which a christian community owes itself. To what purpose do we send abroad missionaries, books and tracts, but to extend the influence of the gospel? And if the gospel be a blessing, worthy of being sent to others at a great expense, why should we neglect so easy a means as the one recommended, of promoting its influence among ourselves? If the general interests of the world be regarded, it is of as much importance for such a community to maintain in itself a high religious state, as to aid in diffusing it abroad.—If the fountain at home fails, the distant streams will inevitably dry up. To this, it may be added, that the exhibition of the wants of others through the medium of the press, is one of the most efficacious means of obtaining a supply.—To keep up the interest of the religious public in the benevolent operations of the day, a view must frequently be presented before it of what has been done, what is now doing, and what remains to be done.

If a community is not excusable for such neglect of itself, how much less is the father of a family for a similar neglect of his own! If in temporal concerns, he that provideth not for his household is worse than an infidel, what term shall be applied to him, who takes no care of their spiritual interests? In a family, during the intervals of exemption from ordinary business, which often occur even to the most industrious, a religious paper furnishes an employment which interests by its variety, while it does not fatigue by its difficulty or abstruseness; which serves as a relaxation, while it gently leads the mind to serious thought. To furnish suitable occupation for all his hours; to "redeem the time" from waste and trifling, must be one of the first wishes of a rational, reflecting creature. By a provision of this nature for a portion of time, and a portion often otherwise unprofitably spent, subjects of serious meditation will be suggested, to which the mind might else be a stranger. In the family circle, how often will the articles of a well conducted religious news-paper, give rise to an inquiring into, and discussion of matters connected more or less nearly, with the highest interests of themselves and their fellow-beings. The mental and moral faculties are thus expanded and improved, while many a censure of the failings of others is spared, and many a sentiment of dissatisfaction and disgust at our situation and prospects is prevented.

It is not, however, for the older members of a family, that such a means of improvement, such a source of religious influence, is alone desirable. It is for those, who are at the critical period between infancy and maturity, whose minds are yet in leading-strings, highly susceptible of impressions, and greatly prone to be led astray.—The parent, the natural guide as well as guardian, whose business is no less to teach, than to feed and clothe, and who, with temporal, is bound to furnish also spiritual food, often finds it difficult to suggest to the tender mind of his offspring, serious objects of interest and contemplation, suited to their capacity. Many of the various facts and incidents, which find a place in a religious Miscellany, are precisely of a nature and description to remove the difficulty and supply the defect. As an instrument, then, to aid in the religious training of children, a means of presenting to their eyes solemn truths, of a nature and in a form fitted to their comprehension, it is of momentous importance. If a doubt exists, compare those families where it is carefully and *conscientiously* used, with those where it is neglected. In the social no less than in the family circle, an acquaintance with such productions, raises the standard of conversation, and tends to substitute for the idle talk, or something worse, usual on such occasions, the interchange of valuable ideas, and the communication of interesting intelligence.

To one interested in the advancement of the Redeemer's kingdom, what can be more pleasing than to have presented before him at short intervals, the signs and evidence of its progress! what more likely to strengthen his heart and hand in performing that part of the good work to which *he* is called. No where can he obtain with equal readiness and at so little expense, such a mass of interesting matter which embraces every description of religious reading. An account of the past and present state of the most interesting portions of the Christian and Heathen world, Biblical expositions, the wide range of christian belief and practice, with notices of the eminent dead, who die in the Lord, are included in the comprehensive plan. To aid in filling up this extensive outline, a favoured corner glows with the inspirations of the sacred muse, her breath, the pure air of heaven, her "flame, kindled at the skies."

The christian philanthropist will here find, not only the notice of what is doing elsewhere, but also hints, and means suggested, which would never otherwise have occurred to him, of rendering himself more useful, by circulating religious information, by communicating more extensively, the plans of usefulness and feelings of piety, flowing on various occasions, from the tongue and pen, and by quickening the vigor of the active, as well as rousing the efforts of the indifferent. Religious News-papers bear an important part in the benevolent operations of the day, and merit the cordial support of every friend to religion and to man. L.

Our reasons for inserting the following communication are given at the close of it.

NATIONAL TRACT SOCIETY.

The writer of this, has been frequently led to consider the importance of establishing a National Tract Society, from the fact of there being comparatively little union of effort in the general distribution of tracts in this country.—It is true that considerable has been accomplished through the influence of the Society which has its seat at Andover, (Mass.) under the name of the American Tract Society; as well as by the New-York Religious Tract Society, the New-York State Tract Society, and some others:—But a vast deal more might be effected if the efforts of these societies were combined in one institution. As they are now situated, it is probable that there is nearly double the money expended that would be required in a National Institution, to put the same number of Tracts into circulation. This difference will appear obvious from the following statement. The N. York Society, at a great expense, have stereotyped most of their publications. From these stereotype plates, Tracts may be printed with the expense of paper and press-work, editions of a correspondent number of Tracts, sufficient to supply the demands of the United States for 20 or 30 years to come, without the plates being materially worn. The Society at Andover, are about stereotyping a similar series of Tracts, and of course incurring an expense which the New-York Society have already borne, in effecting the same object. A Society has been formed at Albany, under the name of the New York State Tract Society, which proposes likewise to stereotype a series of Tracts, subjecting them to an expenditure of money equal to the above named societies; and should this measure go into operation, twice as much money will be paid for bringing about the same end, as would be required by a National Society.

The exigences of the church are such, that it behooves Christians to act with wisdom, discretion and unanimity: and there is surely enough work for them all in their Master's vineyard, without interfering with each other's labours, or misapplying the funds raised for any given object. Our country is peculiar in having a government made up of distinct and independent communities—we have no metropolis which is the exclusive seat and the centre of intelligence and action—and there has frequently been a difficulty in getting our countrymen to unite at any one point, to effect an important purpose. The difficulty, however, does not render the object less necessary; Christians should certainly endeavor to act in concert, and in the distribution of Tracts, it is as necessary as in any thing else.

What then shall be done? Let a Society be formed, and some place selected for the seat of its operations which has superior facilities of intercourse with every part of the country;—and where there is a large christian community ready to lend their co-operation to any object calculated to promote the progress of the Redeemer's kingdom. Such advantages, New-York possesses in an eminent degree: and from the American Bible Society, the United Foreign Missionary Society, the United Domestic Missionary Society, the Society for Meliorating the Condition of the Jews, the Society for promoting the Gospel among Seamen, and others, being located at that place, there is more information with respect to the state of religion in every part of the country, than in any other city of the Union. Should a measure of this kind be adopted, it is probable also, that the New-York Religious Tract Society would put all their means into the hands of a National Society; and from their publications, comprising a greater variety than have been printed by any other society in this country, being in stereotype supplies to any extent which might be required by a National Society, can at once be had. A greater degree of interest would likewise be given to a Society in New-York, than elsewhere, which should celebrate its anniversary in the same week with the American Bible Society, and other important societies, where there are so many clergymen and laymen collected from every part of the United States, as there always is on these occasions—and who would necessarily carry home with them a lively sense of its importance and value, among the great system of means of which the church in our day has availed itself to further the triumphs of true religion over ignorance and guilt.

A Friend to the Distribution of Tracts.

REMARKS.—Our Correspondent seems to have overlooked one material circumstance, and consequently to have drawn some improper inferences: but as many others have doubtless fallen into the same mistake, we thought it advisable that the foregoing communication should appear in our columns, reserving to ourselves the liberty of comment. The circumstance we allude to, is the very obvious one, that, each one of the stereotype plates, unlike the types of a moveable character, is necessarily set to a tract of one single kind. This being the case, it makes not the least difference whether the plates are owned by a single society, or by half a dozen societies, provided only, that the two or more different plates are not set to the same tract: and this circumstance is not at all likely to occur; for there is a good understanding existing between the societies above mentioned; and they cannot fail to adopt the expedient that is resorted to by the generality of printers and book-sellers, that of supplying themselves with each other's publications by exchange. The same remarks do not apply to the Bible Society, because, while we have *thousands of dissimilar* tracts, we have but one kind of Bible for distribution.

MR. WHITFIELD.

Mr. Whitfield was one day preaching in Boston on the wonders of creation, providence and redemption, when a violent tempest of thunder and lightning arose. In the midst of the sermon it had obtained to such a tremendous pitch of wild uproar, that the congregation sat in almost breathless awe. The Doctor closed his note-book and stepping into one of the wings of the desk, fell on his knees, and with much feeling and and fine taste repeated,

"Hark!—th' ETERNAL rends the sky!
A mighty voice before him goes!
A voice of music to his friends,
But—threat'ning *thunder* to his foes!
Come children, to your father's arms,
Hide in the chambers of my grace,
'Till the fierce storm be overblown,
And my revenging fury cease."

"Let us devoutly sing to the praise and glory of God the 7th Hymn; Old Hundred."

The whole congregation instantly arose, and poured forth the sacred song in which they were nobly sconded by the scientific and respected Mr. ——, on the full organ, in a style of pious grandeur, and heartfelt devotion that was never surpassed. By the time the hymn was finished, the storm was hushed; and the sun bursting forth, showed through the windows to the enraptured assembly, a magnificent and brilliant arch of peace. The preacher resumed the desk, and his discourse, with this apposite quotation;

"Look upon the rainbow and praise him that made it; very beautiful it is in the brightness thereof!

"It compasseth the heaven about with a glorious circle; and the hands of the Most High have bended it."

The remainder of the services were well calculated to sustain that elevated feeling which had been produced; and the benediction, with which the good man dismissed the flock was universally received with streaming eyes and hearts overflowing with tenderness and gratitude.

QUESTIONS FOR UNIVERSALISTS.

Why are Universalists *grieved* when one of their persuasion (as frequently happens) sees the error of their doctrine and rejects it! Is not such an one *safe*, even according to their own creed? Above all—why are Universalists on such occasions *angry*?

Christian Gazette.

J. M'GARRY,

MERCHANT TAYLOR, at No. 114, Genesee-street, at the sign of the Grand Erie Canal Boatman, offers for sale a fresh assortment of ready made Clothing, of all descriptions and of good quality. Having been liberally patronized he returns to the public his thanks, and assures them that his desire to merit business is undiminished, and that his ability to do it is greatly increased. He has in his employ a number of very superior workmen from New-York; and, deeming punctuality and good workmanship the "life of business," he hopes to see his shop very generally patronized. He will attend to the business of those who may please to employ him with promptness and in a manner not to be excelled.

CUTTING.

The subscriber would inform the Farmers, in the vicinity, and others, that work will be cut for women to make up, and warranted to fit if properly made. Produce taken for pay.

JOHN M'GARRY.

Utica, Oct. 5, 1824. 1—6w.

SECOND VOLUME
OF THE
Western Recorder.

As the patronage hitherto extended to the Recorder, has been such as to equal the most sanguine expectations of the publishers, they are happy to state, that arrangements are made for issuing it weekly the ensuing year, agreeably to an intimation contained in the original Prospectus. It has been the wish of some that the Recorder might be issued in the octavo form on account of the greater convenience in binding. As this plan would lessen the labours of the Editor and publishers, there could be no objection against it on their part, except what would arise from a desire to favour *in reality* the interests of their patrons. Let an octavo paper be unfolded till it assumes the *ordinary* shape and the quantity of blank margin that meets the eye may sufficiently explain our meaning.

The second volume commences with Jan. and the net proceeds as originally intended, are to be devoted to two important institutions in the Western District. It is hoped that the necessary advance in the price will not be found to operate as an objection; for the terms now proposed are as low as is usual in similar undertakings—They are as follows:

TERMS.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*

MERRELL & HASTINGS, have constantly on hand for sale—*MUSICA SACRA: or Springfield and Utica Collections united.* Edited by Thomas Hastings and Solomon Warriner. Also, Appendix to Musica Sacra, Musical Reader, and Dissertation on Musical Taste, by Thomas Hastings.

☞ The above Works may also be had at the principal Book-Stores at the East and South.

Utica, August 17, 1824.

PHYSIC & SURGERY.

DOCT. I. N. MEACHAM, has taken into partnership JONATHAN DAY, M. D.—Doct. Day brings ample testimonials of character and qualifications:—Reference to D. W. Childs, E. Bacon, and J. E. Hinman, Esqrs. Mr. W. Clark, Dr. Hitchcock and Mr. A. Kasson.

Their Office is No. 36, Genesee St. next door to the Post-Office, where they will be happy to attend all calls in their profession, and are always willing to give the public the *best* evidence of their qualifications (viz.) *Successful Practice.*

Utica, April 8, 1824. tf.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.